CRITICAL ANALYSIS OF LAKSHANA AND PARIHARA OF MANOROGAS WITH REFERENCE TO JYOUTISHA SHASTRA AND AYURVEDA

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1. INTRODUCTION

1.1. Introduction:

Throughout the centuries, astrology had close connections with medicine. In ancient India, Astrology and Ayurveda were intimately associated. An Ayurveda doctor was required to be an astrologer too.

Indian astrology or Jyoutisha Shastra is the science of time based on the movement or reaction of the planets and their effect on human body activities. It also explains about the effect of good and bad deeds done in the previous life. Influences of planets over various diseases like Pandu (anaemia), Kushta(Skin disease), Apasmara(epilepsy), Unmada(mental disorder) etc are also explained.

1.2 Need for the study: There are many instances of various disorders not responding for the treatment even after proper diagnosis. By examining the planetary movements and placements in a horoscope, the psychological and physical weakness which may produce the disorder can be ascertained. Ayurvedic classics too strongly believes in **'Poorvajanma kritey paapam vyadhi roopena Peeditey'**.

Mental disorders are one of the conditions in which 7.5% of Indian people suffer from one or the other mental illness[1]. These disorders are difficult or sometimes incurable even after proper line of treatment. Ayurveda strongly opines that these disorders are also caused by the Poorvajanma Paapakarmas. In this regard, the present study has undertaken to see the

[1] https://www.thelancet.com/journals/lanpsy/article/PIIS2215-0366(19)30475-4/fulltext

relevance of Astrology (Jyouthisha Shastra) in diagnosing the Mental disorders (Manoroga) and the Parihara mentioned for the same.

1.3 Field of Study:

- To diagnose the Manorogas clinically and through Astrology.
- To compare the Clinical diagnosis with Astrological diagnosis.
- To document the Pariharas mentioned in Astrology (Jyouthisha Shastra) related to Manoroga.
- To document the treatment for the Manoroga mentioned in Ayurveda

1.4 Materials and Methods:

The present study is conducted in two aspects. One is literary study about Manas and Manoroga as per Ayurveda and Jyouthisha and other one is observational study regarding Manoroga based on Horoscope. Minimum of 50 Patients of Manoroga from the OPD of Alvas' Ayurveda Medical College and other sources were selected for the present study. As a control group, horoscope of the 50 healthy volunteers was also observed.

To analyze the horoscope for the diagnosis of Manoroga, following criteria are considered. In a horoscope, 5^{th} and 6^{th} house, Adhipati of 5^{th} and 6^{th} house, Drushti on 5^{th} and 6^{th} house, position of Chandra and Budha, Drushti on these Graha, association of these Graha are to be observed in the horoscope. Considering all these factors, following criteria for the assessment of Manoroga is listed below

1. Guru in Lagna, Shani or Kuja in 7^{th} house.
2. Kuja in Lagna and Guru in 7^{th} place.
3. Ksheena Chandra with Paapagraha in 1^{st} or 5^{th} or 8^{th} or 9^{th} house.
4. Chandra in Lagna, 3, 6, 7, 8, 12^{th} place.

5. Ravi and Chandra together in 1st, 5th or 9th house & Guru in 1,4,7,10th place.
6. Ksheena Chandra in Lagna along with weak Budha
7. Budha in the Lagna and his Drushti on Chandra and Shani.
8. Shani in Lagna, Ravi in the 12th, Chandra or Kuja in third position.
9. Rahu and Chandra in Lagna, Paapagraha in 3,6, 9,12th place.
10. Ashubha Graha in Lagna, 3rd, 5th and 6th place.
11. Budha and Chandra together in 1, 4, 7 and 10th place without the Drushti of the adhipati of these places.
12. Shukra & Chandra in Lagna Kendra & Paapagraha in 3, 4, 5 & 7th place.
13. Mandi in Lagna or with Paapagraha in 5 or 7 or 9th house.
14. Shani, dwiteeayadhipati, Kuja or Ravi together in same Rashi.
15. Budha in 6th house with Shani or Shani Drushti.
16. Paapagraha in 5th house.
17. Panchamadhipati is weak or in Ashubha Rashi or Paapagraha Drushti.
18. Budha and Panchamadhipati with Paapagraha.
19. Shani and Mandi in 5th house without any shubha Drushti.
20. Shani in 5th, Shani Drushti on Lagnadhipati which is with Paapagraha.
21. Shani, Rahu and Chandra in Lagna Kendra.
22. Budha with Paapagraha in 3, 6, 8,12th place.
23. Ravi in 4th place.
24. Ketu in 5th place.
25. Shani in Lagna, Kuja in 5 or 7 or 9th place.
26. Shani and Ksheena Chandra in 12th house.

2. Conceptual study:

For the conceptual study, the classical Grantha of Ayurveda, Jyouthisha Shastra and related articles, magazines and internet sources were reviewed and documented. The fundamental principles of Jyouthisha Shastra, concepts of disease formation explained in Jyouthisha Shastra and

Ayurveda, inter-relation between these two sciences, General treatment principles and Parihara mentioned are explained in this chapter.

3. REVIEW OF LITERATURE

3.1 Review of Manas and its qualities: Mind is the cognitive factor considered as Indriya which helps to perceive the knowledge through sense organs. Laxana of Manas are Bhaava and Abhaava of Jnana. Karma of Manas is controlling of sense organs as well as self-restraint[4]. Tamas and Rajas are Doshas of Manas. Anything that affects the composition of Manas can lead to its psychopathology i.e. abnormal state of Manas

3.2 Manorogas according to Ayurveda along with treatment.

In Ayurveda Unmada, Apasmara and Atatwabhinivesha are considered as Manoroga.

Unmada: Unmada is the main category under which the diseased states of mind are grouped. It is one of the major mental disorders often referred as insanity or madness. According to Acharya Charaka[2] Unnmada is the Maanasika Vyadhi which is understood as the unsettled condition of the Manas (mind), Buddhi (understanding), Samjna (consciousness), Jnana (perception), Smriti (memory), Bhakti (inclination), Sheela (character), Chesta (behaviour), and Achara (conduct) . As a result Manas gets disturbed and in turn causes impairment of Budhhi. Due to this, the person feel different signs and symptoms like loss of confidence, irrelevant talk, biased willing and thinking, deprived memory/ decision/ orientation and responsiveness.

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[2] Charaka Samhitha Nidanasthana 7/5

Agantuja Unmada[3],[4]:

देवर्षिगन्धर्वपिशाचयक्षरक्षः पितृणामभिघर्षणानि ।

आगन्तुहेतुनियमव्रतादि मिथ्याकृतं कर्म च पूर्वदेहे ॥

Agantuja Unmada is caused by curse of God, Rishi, Gandharva, Pishaacha, Yaksha, rakshasa, Pitru for not performing or improperly performing the rituals like vrata, pooja, Homa etc and also due to the poorvajanma karma.

In Nidana sthana, Charaka highlights that the root cause for Agantuja Unmada is unwholesome activities done by the person which is called as Prajnaparadha

Agantuja Unmada Chikitsa[5]:

तयोः साधनानि मन्त्रौषधिमणिमङ्गलबल्युपहारहोमनियमव्रतप्रायश्चित्तोपवास स्वस्ति अयन प्रणिपातगमनादीनि ॥

In the curable variety of Unmada, performing Mantra, Oushadhi, wearing precious stones, performing auspicious rituals, offerings to God, Homa, Niyama, Vrata, Praayashchitta, swastivachana etc helps in curing the Unmada caused by Bhootadi external factors.

Apasmara: Apasmara is another disease which is included under Manoroga in Ayurveda.

Definition[6]**:**

स्मृतेरपगमं प्राहुरपस्मारं भिषग्विदः|

तमःप्रवेशं बीभत्सचेष्टं धीसत्त्वसम्प्लवात् |

[3] Charaka Chkitsasthana 9/16

[4] Charaka Nidanasthana 7/10

[5] Charaka Samhitha Nidana Sthana 7/16

[6] Charaka Samhitha Chikitasasthana 10/3

A skilled, successful Vaidya diagnoses Apasmara by the symptoms of loss of memory along with darkness around the eyes and revolting movements impeding the mental stability in patient.

Chikita Sutra[7]:

हितान्यपस्मारिभ्यस्तीक्ष्णानि संशोधनान्युपशमनानि च यथास्वं, मन्त्रादीनि चागन्तुसंयोगे |

Strong Shodhana/ puruficaton and alleviation/palliating therapies are effective in alleviating and curing apasmara. When extrinsic causative factors are involved, then mantras, Homa, Parihara, Japa etc. are considered useful.

Atatvabhinivesha:

The person who consumes contaminated food, always suppresses natural urges, always indulges in dry, oily, cold, hot etc causative factors in excess, the Dosha get vitiated to extreme. This there by vitiates the Manodosha Raja and Tama and lodges in Hridaya affecting the functions of mind. Thus the person will be Mooda i.e unable to think and decide truth and lie, good and bad, or he thinks and decides otherwise. This particular disease of Manas is called as Atatwaabhinivesha[8].

Thus in total it can be understood that Manoroga can manifest by the vitiation of Shareerika Dosha intern vitiating Manodosha – Raja and Tama, causing imbalance of mind. Apart from these there are other causes which overpowers the mind. They are the external factors together considered

[7] Charaka Samhitha Nidanasthana 8/10

[8] Charaka Samhitha Chikitsa Sthan 10/56-63

under the heading Graha. In all the mental conditions along with the internal medicines, the strength of mind is to be increased by following Daiva vyapashraya and Satwavajaya chikitsa.

4. Observational analysis

In the present observational study, the data i.e. Date of Birth, Place of Birth and Time of Birth of the patients of Manoroga were collected along with other details. The Horoscope of these patients are prepared and analyzed. Total 50 patients and 50 healthy volunteers are analysed clinically and astrologically. In the present study, name of the patient is not the original one. The names are altered to maintain the professional secrecy. The details of the horoscopes of some of the clinically diagnosed patients of Manoroga are given below.

Name: Viraksha Date of birth: 28.03.2003 Time of birth: 07.40am Place of birth: Moodbidri

Budha 9 Ravi 7	Mandi 8 Lagna 1	Rahu 12 Shani 6	
Shukra 8			Guru 8
Chandra 3			
Kuja 7	Ketu 6		

Here Budha, Shukra and Shani are malefic.

Criteria 13- Mandi in Lagna

17 - Panchamadhipari Ravi in Vyayasthana

22- Budha with Papagraha in 12th place.

Meena Rashi is Neechasthana for Budha and here it is 12th house (vyaya Sthana). This shows that Budha is not strong enough. Shani in 2nd place with Rahu is not good for the health. Maandi in Lagna is responsible for mental illness. Chandra in Makara Rashi points the negative effect of Chandra on mind. Guru in fourth place implies positive impact on the person. So there will be good prognosis if proper treatment is given.

Parihara like worshipping Lord Ganapathi for Rahu, Durga for Chandra will be good to remove or to decrease the ill effect of the Graha.

5. Results:

The overall results of the comparative study of different varieties of Manoroga diagnosed clinically and astrologically are shown below in the table No 1 and the details are as shown in the Table 2

On overall observation 94% of all the patients diagnosed as different forms of Manoroga matched with that of astrological findings in general.

Details of the samples	Total	Astrological Diagnosis as Manoroga	Total samples found healthy according to Astrology	Percentage of Result
Number of Healthy Volunteers	50	0	50	100
Number of patients of Manoroga	50	47	3	94

Table 1 Astrological interpretation of 50 Manoroga Patients and 50 Healthy volunteers.

Types of Manoroga	No. of Patients diagnosed Clinically	No. of Patients diagnosed Astrologically	Percentage
Anxiety/ Chittodvega	9	7	77.7
Depression/ Vishada	8	8	100
Schizophrenia/ Unmada	7	7	100
Obsessive compulsive disorders / Atatwa Abhinivesha	9	9	100
Phobia/Bhaya	7	6	85.7
Alzheimer's disease	10	10	100
Total	50	47	94

Table 2 Comparison of different types of Manoroga diagnosed clinically and astrologically.

6. Critical analysis and Outcome of the study.

Ayurveda adopts three dimensional treatments[9] viz. Daivavyapashraya, Yukti vyapshraya and satwavajaya. A physician must rule out the external causes of a disease such as Shapa, Sanchita Karma etc before starting the treatment. If there is any such involvement then Daivavyapashraya Chikitsa like Homa, mantra, Bali, Swastivachana etc should be adopted. This can be analysed by observing the patients horoscope.

In relation with Manoroga, Chandra and Budha are the two main Grahas responsible for the disease. The position of Chandra and Budha will not reveal the type of Manoroga instead it can only divulge that the person is having Manoroga.

An example of a case diagnosed with Manoroga and their astrological analysis are depicted below:

[9] Charakasamhitha Sutrasthana 11

Name : Vrinda Date of birth: 28-07-1972 Time of birth:6.24am Place of birth: Mangalore

		Shani 5	Shukra 7
Chandra 7			Lagna 7 Budha 12 Ravi 7 Ketu 4 Kuja 11
Rahu 10			Mandi 6
Guru 2			

Here, as per the Criteria 10- Ashubha graha Kuja, Ketu, Ravi in Lagna, 16 & 17 - Panchamadhipati Kuja in Lagna which is Neechasthana for the Graha along with Paapagraha,

4- Chandra in 8th place is the cause for Chanchala Mana.

Lagna in Karkataka , Adhipathi is Chandra and in that Rashi there are 4 Grahas situating, which means that she finds it difficult to decide anything. This denotes Chanchala Buddhi. Chandra in ashtama sthana is cause for the mental conflicts. As Chandra in Kumbha implies that the person is introvert and ends in conflicts because of that and not trusting people.

Here the mal-position of Chandra is the main reason identified in the horoscope implies that the disease is related with Manas. Clinically the patient is diagnosed with Anxiety.

As Chandra is nor strong and is responsible for the Manoroga here, Chanting Devi Sthotra, worshipping Godess Devee can be beneficial. Budha is with Paapgraha so offering to Lord Vishnu/ Venkataramana will also help to increase the positivity.

Along with Daivavyapashraya Chikitsa, the medicines namely Panchagavya Ghrita for internal administration is ideal. Manasa mitra vataka which contains Mukta (pearl) in purified form is useful. Mukta is the gem stone indicated for Chandra.

In the above horoscope it is observed that the 5th house is associated with paapagraha giving an idea to the physician that cause of disease is Poorvajanmakruta Paapakarma. The disease caused by such Karma cannot be cured by medicine. The karma kshaya measure which includes daivavyapashraya chikitsa along with medicinal treatment is more beneficial.

Veerasimhavaloka Grantha [10] states that the diseases caused by the Poorvajanmakarma are best cured if the Daana, Daya, Archana of Guru, Go, Devata, Brahmana, Japa, Tapa etc Punyakarma. Once Punyasanchaya takes place by these Kriya and Medicines are given then it is easy to cure. Altogether it can be analyzed that the Parihara told for the mental disorders along with Parihara for the Chandra and Budha Graha will help cure the mental disorders easily.

Acharya Charaka[11] has mentioned that, specific features of Nidana, Dosha and Dushya determine the bodily immunity or susceptibility to the manifestation of a disease. When the equilibrium of these three factors is disturbed or when they do not support each other or when they are weak due to temporal factors then there are 4 chances of disease manifestation

i). Vikara Ajananam: Non manifestation of the disease.

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[10] Veerasimhavaloka

[11] Charaka Samhitha Nidanasthana 4

ii). Chirena cha Vikara Jananam: Gradual manifestation of the disease.
iii) Anu Vikara Jananam: Manifestation of the disease in Sukshmaroopa which may not be experienced by the person.
iv) Asarvalinga Vikara Jananam: The disease may manifest with very few signs and symptoms.

It is quite opposite if the Nidana- Dosha-Dushya are interrelated supporting each other in the manifestation of the disease. Disease will clearly manifest with all signs and symptoms. Thus it is very clear that the disease will manifest only if Nidana- Dosha-Dushya are strong enough and supporting each other.

The same phenomenon is observed in the horoscope of healthy individuals i.e. without favourable Dasha and Bhukti, or if Shubha drushti and Shubha Yoga is there then even if the causative Grahas are situating in Anishta sthana the disease will not manifest.

The Severity of the disease also depends on the Graha and the position. Guru Graha is always Shubha. Even though Guru is in Neecha rashi or with Shatru Graha, the effect will not be severe. The Ravi, Kuja, Shani. Rahu are always Paapagraha. If they are in neecha sthana or in Anishta sthana then the resulted condition will be severe.

7. Conclusion

In the present study, it can be concluded that Poorvajanma kruta paapakaraja Manorogas can be diagnosed astrologically which can be compared to clinical diagnosis. But there are some other instances of Manovyadhis which are manifested due to imbalance of Shareerika Dosha are not matching with the horoscope of the patient.

Ayurveda strongly believes in the concept of Karma as one of the cause for the disease. The sufferings of previous Paapakarmas are exhibited in the form of diseases in the current life. Different diseases are caused based on the type of Karma done. The Grahas are positioned in the horoscope according to the previous Karma. Thus by thorough observation of the horoscope one can diagnose the disease and also related Parihara and treatment can be determined.

Ayurveda explains three fold theory of treatment. The application of remedial measures of Papakarma will definitely add on benefit in the treatment. The plant, Dhatu, Gem stones, Grains related to particular Graha can also be used in treatment as internal medication.

Sushruta says that

एकं शास्त्रं अधीयानो न विद्यात् शास्त्र निश्चयम्
तस्माद् बहुश्रुतः शास्त्रं विजानीयात् चिकित्सकः ॥[12]

One cannot get the complete knowledge by studying the single Shastra. He should learn the principles of other related Shatra also to become successful in his field. Ayurveda and Jyouthisha are such sciences always go hand in hand.

Thus it can be concluded that when the principles of two ancient sciences Ayurveda and Jyouthisha Shastra are applies wisely, it will definitely be a boon to mankind as a remedial measures to lead a healthy life.

8. Summary:

The whole research work is summarized chapter wise in this section.

[12] Sushruta Samhitha Sutrasthana 4/7

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